Hajj Ek Islami Fariza aur Allah Taala ki Ebadat-wa-bandagi ka behtareen zariya hai jis mein mukhtalif qism ke Deeni-wa-Dunyawi faide hein, Allah Taala ka irshad hai "Aur jab ke hum ne Ibrahim ko Kaaba ke makaan ki jagah muqarrar kar di is shart par ke mere sath kisi ko shareek na kare aur mere ghar ko tawaaf, qayaam, ruku, sujood karne walo ke liye paak saaf rakhna aur logo mein Hajj ki manadi karde log tere pass paidal bhi aayein ge aur duble patle utoun par bhi, door daraaz ki tamaam raho se aayein ge, apne faide hasil karne ko aa jaein aur un muqarrira dino mein Allah ka naam yaad karein un jaanwaro par bhi jo paaltu hein, pas tum aap bhi khao aur bhuke faqiro ko bhi khilao, phir woh apne mail kuchail door kare aur apni nazrein puri kare aur Allah ke qadeem ghar ka tawaf karein" (Surah Hajj, 26-29).

Ibrahim عليه السلام ko Allah Taala ne ye hidayat farmai ki is ghar ki buniyaad khalis tawheed par rakkho, taaki yahan khalis ebadat ki jaye, mushrekeen Makka ne jo Ibrahimi millat ke perokaar hone ka daawa karte the teen sou saath (360) buto ko Kaabatullah mein rakh kar pujne lage the, bal-aakhir fateh makka ke mouqe par Nabi Kareem ﷺ ne shirk-wa-but parasti ki galazat se Allah ke ghar ko paak farmaya, Sayyadna Ibrahim عليه السلام ko Allah Taala ne jab elaan-e-Hajj ka hukm diya to App ne jabal Abu Qabees par chad kar aawaaz lagai, jaisa ke Imam Syuti ؒ bayan karte hai; farmaya :Aye logo! Tumhare Rabb ne ek ghar tameer kiya hai aur tumhare upar is ghar ki ziyarat ko farz qarar diya hai, pas tum sab log apne Rabb ki daawat ko qabool karo, phir apne chehre ko daye baye, magrib mashriq ki taraf phera, lihaza qayamat tak paida hone walo mein jis ke liye fariza-e-Hajj ki adaygi muqaddar tha har ek ne jawab diya, Labbaik Allahumma Labbaik" hazir hun Aye Allah! Mein hazir hun" (Tafseer Jalalein, Hajj, Ayat 27) Sayyadna Ibne Abbas ؓ, Imam Mujahid ؒ "ليشهدوا منافع لهم" ki tafseer mein farmate hein: "Duniya-wa-Aakhirat dono ka faida hasil hota hai, Aakhirat ka faida ye hai ke Aadmi is ke zariye Allah Taala ki raza aur bakshish ka mustahiq banta hai aur duniyawi hesiyat se tizaarat ka nafa aur wahan ke ghost wagaira se faida uthata hai" (Jame Al-Bayan:10/147, Addarul Mansur:6/37)

Hajj ki ebadat kitni azeem hai aur is ebadat ko anjaam

dene wala kis qadr ajar-wa-sawab se mala maal hota hai, Nabi Kareem ﷺ farmate hein "Jis Shaks ne khalis Allah ke liye Hajj ka farizaa ada kiya aur us ne (Hajj ki rooh ke manafi kisi tarah ki) be hayai aur fisq-o-fuzoor ka irtekaab nahi kiya to woh (Gunah-wa-masiyat se saaf suthra hokar) aise hi loat-ta hai jaisa ke is ki Maa ne ise aaj hi jana hai" (sahi bukhari:1521) Shart-o-Aadaab ki pabandi ke sath jis ne ye fariza ada kiya wo aisa hi hai, albatta jamhoor Ulama ke nazdik Hajj se sirf chote gunah maaf hote hai aur kabira gunah ki maafi ke liye insaan hamesha tauba-wa-istagfaar ke mohtaaj hai, aur agar is gunah ka ta`alluq huqooq-ul-ebaad se hai to is ke liye shart hai ke is haq ki adaigi bhi ki jaye ya us shakhs ko razi kar liya jaye"

Hajj-e-Mabroor ki azmat-wa-buzurgi aur maqaam-wa-martaba ye hai ke is ke ajar-o-sawab ko jihad fi sabilillah ke sath jod kar bayan kiya gaya hai, Nabi Kareem ﷺ se pucha gaya : kon sa amal sab se Afzal hai farmaya: Allah aur uske Rasool par eeman lana, phir kaha gaya is ke baad? Farmaya: Hajj-e-Mabroor (yani hajj-e-qabool) (Sahi Bukhari: 1519) Sahab Fateh-ul-Bari (book 1/78) mein farmate hai "Hajj-e-Mabroor us Hajj ko kaha jata hai jism mein koi gunah-wa-masiyat (aur khilaf-e-shareh) kaam na kiya jaye, aur ye bhi kaha gaya ke jo Hajj riya kari aur dikhawa se paak ho" Ummul Momaineen Ayesha Siddiqa ؓ bayan karti hai "Mein ne jihad mein shareek hone ki ijazat mangi to Aap ﷺ ne farmaya "Tumhara Jihad Hajj karna hai" (Bukhari, 2875). Sahih Muslim ki ek riwayat mein Hazrat Umro Bin Aas ؓ se Nabi Kareem ﷺ ne faramaya: "Kya tum jante ho: Hajj apne se pehle ke saare gunaho ko mita deta hai" (Raqam-ul-Hadees:336).

Ziyarat Baitullah ka ye safar kitna azeem aur ba barkat hai, Abdullah Bin Abbas ؓ farmate hai "Ek Shakhs ne Nabi Kareem ﷺ ke sath maidaan-e-arafaat mein waqoof kiya, ise achanak is ke ount (camel)ne niche gira diya jis se is ki gardan toot gai aur woh fout ho gaya, Nabi Kareem ﷺ ne farmaya "Ise pani aur beri se gusal do aur ise do chadaro mein kafan do, is ka sar man dhanpo aur ise khusboo bhi mat lagao, kyoun ke qayamat ke din is haal mein uthaya jaye ga ke ye talbiya pukarta hoga" (Sahih Bukhari, 1849, Muslim, 1206) Ek aur Hadees mein Nabi Kareem ﷺ ne farmaya "Jab tum Baitullah ki niyyat kar ke ghar se rawana hote ho to tumhari sawari ke har qadam par Allah Taala ek neki likhta hai aur ek ek gunah maaf karta hai aur jab tum Arfa mein thaherte ho to Allah Taala sama-e-duniya par nuzool farmata hai aur farishto ke saamne Hujjaje Kiraam

par fakhar karta hai: "Dekho mere in bando ko jo door daraz se pura gande haalat mein gardo gubaar se ate huwe mere paas aaye hein, ye meri rehmat ke talabgaar hein, mere azaab se khaufzada hein aur unho ne mujhe dekha bhi nahi hai aur agar ye mujhe dekh lete to phir kya karte? (Aye mere Bando jao) agar tumhare upar ret ke zarrat ke barabar ya duniya ke dino ke barabar, ya barish ke qatro ke brabar gunah houn to Allah Taala ise tum se dhul de ga aur jab tum jamraat ko kankariyan marte ho to is ka ajar tumhare liye zakhera kar de ga aur jab banda apne sar mundaate hoto har girne wale baal ke badle ek neki likh deta hai aur jab tum tawaaf karte hoto tumhare saare gunah is tarah dhul jate hai jaise ke tumhari Maa ne aaj hi tumhein jana hai" (Sahih Al Jame-1360 hasan, Sahih At targeeb-1155, hasan) is se fariza-e-Hajj aur is ki adaygi karne walo ki fazilat-wa-ahemiyat aur ajar-o-sawab ka andaaza lagaya ja sakta hai.

Hajj Baitullah ke baare mein umooman chaar qism ke log paye jaate hein, abhi tak in logo ka bayan guzra jinhe Allah Taala ne Maal-o-Doulat se nawaza aur ziyarat Baitullah ki taufeeq bakshi.

Doosre log woh hai jin ke paas Maal-o-Doulat bhi hai aur woh is ki adaygi ki isteta`at rakhte hai lekin Hajj nahi karte, haqeeqat mein ye bahut bada jurm hai, aise logo ko begair kisi bahana ke foran Hajj ke liye koshish karni chahiye, Abu Huraira ؓ bayan karte hai Nabi Kareem ﷺ ne khutba dete huwe farmaya " Aye logo Allah ne tum par Hajj farz kiya hai, pas zaroor Hajj ada karo" (Sahih Muslim). Ek aur hadees mein takeedi hukm farmaya "Hajj ki adaygi mein jaldi karo, tum mein se koi nahi janta ke ise kya pesh aane wala hai" (Sahih Al Jame, 2957). Doulat ka anbaar hai magar tandrusti nahi hai ya doulat cheen jaye ya haalaat kuch ka kuch ho jaye, is liye har shakhs ko isteta`at hone ke foran baad is fariza ko ada karna chahiye.

Teesri Qism woh log jin ke paas maal nahi hai aur na hi unho ne Hajj ki tammanna ki aur na hi un ke dil mein ziyarat Baitullah ka shoq paida huwa, inhein apni niyat durust karni chahiye, husn niyyat se hi Khairo bhalai ke raaste hamwaar hote hai, aadmi is kaare khair ke anzaam dene ki istata`at nahi rakhta lekin sacchi niyat hone ki bina par Allah Taala is ke liye is amal ka sawab ata kar deta hai, Sayyadna Anas Bin Malik ؓ bayan karte hai Rasool Allah ﷺ Gazwa-e-Tabook se jab wapis huwe, farmaya: "Beshak madina mein ek jamat aisi hai ke jo bhi tum raaste tay kiye

aur wadiyo se guzre woh tumhare sath the, Sahaba Kiraam ne kaha: Allah ke Rasool ﷺ woh log to madina mein the, farmaya: inhein to madina mein uzar ne rok rakkah hai" (Sahih Ibne Maja:2232). In Ka iraada Nabi Kareem ﷺ ke sath shareek hone ka tha, in ki niyyat khalis thi magar uzar ke bina par woh shareek nahi ho sake, hatta ke jab Aap ﷺ ne inhein rok diya to woh rote the, is qalbi ta`alluq ki bina par Aap ne inhein mujahideen ke sath qarar diya.

Chohti Qism in logo ki hai jin ke paas Maal-o-Doulat nahi hai magar Baitullah ki ziyarat ka shouq in ke dilo main hota hai, Hajj ka mousam aata hai un ka dil tadap uthta hai aur Aankhe beh padti hai, is aarzo ki takmeel ke liye Allah Taala ke huzoor girya-wa-zari karte hai, woh tamam musalman mard-wa-aurat jo taaqat nahi rakhte sacchi niyyat ke bawajood is saal kisi wajah se Hajj ke liye nahi ja sake to doosre bahut se aamaal khair se mehroom nahi huwe, Shariyat-e-Islamiya ne ziyada se ziyada sawab hasil karne ke liye bahut se aamaal-wa-ebaadaat ko mashroo theraya hai ke hum apne gharo aur bastiyo mein rehte huwe Hajj aur Umra ka sawab hasil kar sakte hain, in aamaal-wa-ebadaat par pabandi karke apne shouq aur jazbe ko taskeem pahunch sakte hein aur is tarah aadmi Allah Taala ki rehmato ka mustahiq ban sakta hai, Jaise...

Namaz-e-Fajar ke baad se suraj tulu hone tak apni jagah beth kar zikr karna aur tulu-e-Shams ke baad Ishraaq ki namaz padhna, Nabi Kareem ﷺ ne farmaya "Jis shakhs se subha ki namaz ba jamat ada ki, phir woh suraj tulu hone tak Allah ka zikr karte betha raha, Mukarrirah waqt khatam hojane ke baad jab suraj buland ho jaye) phir us ne do rakat ishraaq ki namaz ada ki is ke liye pura pura Hajj aur Umra ka sawab hai. (Sahih Al Jame, 6346). Zamana-e-Salaf se le kar har daur mein Allah Taala ke sualeh bando ka ye khaas wazeefa raha hai aur khususi tor par woh log jo maidaan-e-dawat se ta`alluq rakhte hein un ke liye qayam-ul-lail, ishraaq, chaast ki namaz rohaani giza faraham karti hai, magar afsos ke aaj hamare deeni-wa-ilmi halqo tak se ye chizein fana ho gai hai, Aamaal khair ka shoq aur jazba bilkul sard padh chuka hai, is waqt maashre mein Hujjaje Kiraam ki kaseer taadaat nazar aati hai magar husul-e-sawab ke un tareeqo par Hajj se pehle amal tha aur na baad mein shoq paida ho paya hai.

Sayyadna Abu Amama ؓ se marwi hai ke Nabi Kareem ﷺ ne farmaya "Jo shakhs subah masjid jaye aur is ka maqsad kisi khair-o-bhalai ki sikhna hi ya sikhana ho to aise shakhs ke

liye mukammal Hajj ka ajar-o-sawab hai" (Sahih At targeeb wa tarheeb,86 Hasan Sahih) is se maloom huwa ilm hasil karne aur khair ki majliso mein is niyyat ke sath bethe ke yahan se sharayat aur deen ki batein sikh kar is par amal karega, ya kisi neki-wa-bhalai ki taaleem dega, to aise shakhs keliye Hajj ka sawab likha jata hai, jo yaqeenan bahut badi saa`datmandi hai, jis ke husul ke liye hamein koshish karni chahiye.

Nabi Kareem ﷺ farmate hein "Jo Shakhs jamat ke sath farz namaz ada karne chal kar gaya to woh namaz ba jamat (ajar-o-sawab) Hajj ki tarah hai aur jo shakhs nafli namaz ada karne ki garz se chal kar gaya to woh nafli Umra ki tarah hai" (Sahih Al Jame-6556, Hadees Hasan) is sawab ki kasrat par ta`azzub ke bazae hamein apni susti aur gaflat par afsos karna chahiye ke is qadr ajar-o-sawab ke bawajood hum in ebadaat ka ehtemaam nahi kar paate, As-Sadqi-wa-Masdooq Nabiyana Mohammad ﷺ ne hamein is ki khabar di hai jis par hamara kamil eeman hona chahiye.

Abdullah Bin Aas ؓ farmate hai "Nabi Kareem ﷺ ne ek ansaariya khatoon "Umme Sanaan" se farmaya: Tujhe mere sath Hajj karne se kis chiz ne roka hai? Kaha: Hamare paas do hi uoont hein, ek par shohar aur beta Hajj ke liye ja rahe hein aur doosre ount se hamare gulaam sairaabi ke liye paani dhote hein, Nabi Kareem ﷺ ne farmaya : **"Ramzaan ka Umra Hajj ke barabar ya Mere sath Hajj karne jaisa hai"** (Bukhari:1863, Muslim: 3098)

Lihaza Allah Taala ne jis ke liye Hajj Baitullah ki koi raasta paida farma diya hai ise khuloos dil ke sath apne Hajj ko Hajj-e-Mabroor banane ki koshish karni chahiye, take jab hum is safar se wapis houn to hamare haalaat tabdeel hojaye, Nazro mein duniya haqeer ho jaye, neki-wa-bhalai ka jazba galib ho jaye aur jo log kisi wajah se Hajj nahi kar sake inhein kisi tarah ka shikwa karne ke bazae apni taqdeerpar razi rehna chahiye aur faraiz par pabandi, nawafil ka ehtemaam kar ke Allah Taala ki rehmato ka talabgaar banna chahiye, Allah Taala hum sab ke liye apni khaas rehmato se koi raasta paida farmaye aur har haalat mein shukrguzaari ki taufeeq bakshe...(Aameen)

Ye Dawati-wa-Islahi Folder mustaqil shay ho raha hai, Ahle Ilm se guzarish haike mazeed behtari aur mufeed tar banane keliye apne Mashwaro se nawazein.

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